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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Vacation Preaching

By REV. HARRY FOSTER BURNS
Paster of Congregational Church, Oshkosh, Wis.

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Christianity and Civilization's Crisis

July 9—*Dare We Be Christians?*
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July 30—*Jesus' Way of Non-Resistance.*
August 6—*The Strength of Meekness.*
August 13—*Man's Nature Revealed in War.*
August 20—*Religion—The Neglected Factor.*
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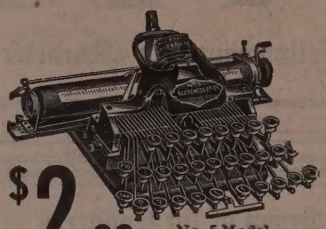

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, JULY 20, 1916. NUMBER 21

THE HOLY GRAIL.

Have ye forgot the Holy Grail,
The crown and cross with its travail,
Golgotha's mount and the lesson there,
The Holy Passion and world's despair?

Harked ye not to the sign I gave,
Where got ye right to fill the grave?
Three score years with even ten
Is the lot I gave to all ye men.

Can ye cast off two thousand years
That ye seek to bathe this land in tears?
No duty ye owe as the price of life,
That ye create such havoc and strife?

I gave ye power and a trust to keep;
What have ye done to save my sheep?
When I call ye hence and stand ye by
To question your acts, can ye say: "Aye?"

Hold ye your hand and save my scorn,
'Twere best for ye ye'd ne'er been born,
Tho' crown and scepter be your lot,
I'll rule this land when ye are not.

'Twere best ye wield your power with care,
As answer ye must for all ye dare,
And as ye do it unto the least of them,
So then be it for me to condemn.

—H. W. DUNCANSON.

We begin this week the publication of the series of eight sermons now in course of delivery on Sunday mornings at the Abraham Lincoln Centre, by the Rev. Harry Foster Burns, Pastor of the Congregational Church of Oshkosh, Wisconsin. The whole course is advertised on the front page of this and last week's UNITY. The course was given, with marked effect, in Mr. Burn's own church at Oshkosh during the Sundays of May and June and are now repeated by request. The pertinency of the topic no one can doubt and we have every reason to believe that the handling of the same will be such as to command the interest of all thoughtful readers and, having been read, will inspire the same readers with the desire to extend their influence. Extra copies will be furnished for five cents per copy; new subscribers for the eight issues, twenty-five cents; in packages of twelve or more at the rate of two and a half cents per copy. Is this an opportunity to do some missionary work for the cause of truth and, incidentally, for UNITY?

The *Christian Advocate* of New York for June 29th, gives interesting illustrations of the new Paul Revere Flagstaff recently erected in the town of Arlington, Mass., by the Misses Robbins. There are four bronzes by Dallin—The Minute Man with his gun, the Squaw Sachem with idle hands and the Puritan Father and the Puritan Mother, each with a book in their lap. The book, not the gun, accounts for New England. The same paper, alas, contains a pathetic picture of the fall of one of the noble arches that helped make the Panama-Pacific Exposition at San Francisco so notable. And now the splendid thing has tumbled; the wreck of even the perishable staff hastened by the hands of man. When will we have an exposition that will make common cause with time, and when the genius of business men will connive with the genius of artists not only in making the beauty that charms for the hour but the "thing of beauty that is a joy forever."

Anything from the pen of Ellen Key commands attention. She stands clearly among the strong thinkers of her age, irrespective of sex, and the book from her pen entitled, "War, Peace and the Future," soon to appear from the Putnam press, cannot fail to win wide consideration. This extract from the preface, offered in advance of publication, is a timely contribution to current thought and politics.

> The belief that some day we shall be able to prevent war is to me one with the belief in the possibility of making humanity really human. The first means of preventing war would be to let all education of the growing generation aim at eradicating the predatory instincts in which war, as shown at the outbreak of hostilities, has its root. . . . . Another means against war would be to consider it the worst crime against the freedom of the press to use the press as the means of disseminating personal or party hatreds within a nation or national hatreds between nations. . . . A third means would be that, when a conflict threatens, public opinion demand that the government publish the mutual negotiations before a declaration of war, not after, as is now the case. At present the most effective means of preventing war would be for statesmen to direct politics so as to support a sound nationalism. This leads to concordance between people of kindred race and language, whereas the conquest and coercion of people of different race and language inevitably lead to new wars.

Internationalism is the coming word in statecraft, art, science and religion, and the forces that are working for it in subtle and unheralded ways are beyond number. Waiving all questions of war and peace, and forgetting armies and navies, these simple but all conquering measures are making mightily for an international consciousness. Pending the development of an international language much could be done to advance international intelligence by simply adopting an uniform alphabet,—the Roman characters, with

such additional combinations and other markings as would meet the legitimate needs of the languages involved. When the Chinese, Japanese, Russian, Turk and Hindu peoples use the Roman type in spelling their own language, they will have made a great advance towards internationalism. When the words of all languages are spelled phonetically, and every word given a significance, another step will be taken. When an international decimal system of weights and measures and an international decimal currency be adopted, another step towards internationalism will be taken. When teachers of religion of varying lands and systems will be as anxious to discover and emphasize their harmonies as they are now to set forth their differences another mighty stride will be taken towards internationalism.

The Labor Department at Washington has been asked for 100,000 laboring men to gather in the rich harvests in the West and Northwest, but the Department is wholly unable to mobilize such an army of peace. A still greater dearth of harvesters is reported in the great Canadian wheat fields, where it is probable that millions of bushels of bread making grain will fall back to earth for want of human harvesters. Meanwhile millions of dollars have been expended in mobilizing hundreds of thousands of able bodied young men to spend irksome days in the semi-tropic heat of the Mexican border, training themselves to kill any invading bandits that may menace the "honor" of our country. We can but believe that if a tithe of the money spent with so much enthusiasm, was wisely, with kindness and sincerity, offered to the starving, distracted "greasers" of Mexico, thousands would be glad to cross the national boundary unarmed to help rescue the crops from destruction and become international harvesters, that bread-stuffs may be more abundant and more available. If the Secretary of War would, for a while, retire and give the Secretaries of Agriculture and Labor his chance, the Mexican question might become more interesting and hopeful.

The Tower Hill Summer School, in addition to Mr. Jones, usual work in the History of Religion and current poetry, beginning July 23 and ending August 21, and consisting of a biographical study of the Growth of Christianity from Paul to Luther, will offer this year three special features, each one ending with a double Sunday meeting of the type well known in the Tower Hill territory. From July 31 to August 7 will be a week spent in the study of Internationalism in charge of Mrs. W. I. Thomas, Executive Secretary of The Woman's Peace Party, 116 S. Michigan Avenue, Chicago. The second feature will be a Library Week from August 7 to 14 in charge of Miss Lutie E. Stearns, 547 Prospect Avenue, Milwaukee, Wis. The last feature will be a Suffrage Week from August 14 to 21, the Secretary of the Committee being Miss Ada James, Richland Centre, Wis. Those wishing to enroll themselves for any of the above weeks are requested to write at once to the parties named above and engage rooms. The total expense per week, including room, board and transportation to and from Spring Green, will be $9. Fifty cents additional will be charged for registration. The accommodation at the Hill, in addition to regular residents, is limited to thirty. Single meals at dining room 50c. All the privileges of the Sunday meetings will be free as usual. All interested are requested to extend the notice.

Sauk County, Wisconsin, has been put on the educational map through the energy, inventiveness and pedagogical insight of George W. Davies, county superintendent of schools. Mr. Davies was born on a farm, reared in the industries, simplicities and severities incident to a hard working farmer's home. He is a product of the country school and knows from experience the power of a country "schoolma'am." For many years he has given himself unstintedly to the development of the rural school, not only as the uninspiring step to some village high school or State university, but as a life training station. Largely under his inspiration and directly under his supervision, Sauk County has a training school for country teachers, one of the first of the kind to be established. Mr. Davies has corn growing clubs and various other group and neighborhood activities looking toward the development of the country school house into a social center. The success of Mr. Davies has attracted much attention among pedagogues and his correspondence reaches from Canada to the coast concerning these matters. It was the privilege of the Editor of UNITY to give the address at the recent graduating exercises of the Sauk County Training School, located at Reedsburg, and to witness the granting of diplomas, which were also county certificates, to thirty girls and three boys. The evident devotion of the graduates, the public interest in them evidenced by the large audience, the practical wisdom manifested in the words of the principal and the superintendent were splendid vindication of the new preparedness which our country needs and is too little called for. For pedagogic and patriotic reasons we publish on another page of this issue the salutatory and valedictory addresses, which are not wanting in literary merit.

Frederick Lynch in an editorial leader of the *Christian Work* for July 1st, strikes through many forms and formulas to the heart of the matter when

he discusses "Jesus' Test of Discipleship," which he sets over against the creeds of Christendom. Some of them constituting "a treatise on systematic theology * * * as far from the words of Jesus as one could conveniently go." Subscription to these treatises being more or less strenuously insisted upon as conditions of membership in the Christian Church. Over against this he places the little child on the knee of Jesus, as he says: "Except ye become as one of these little ones ye cannot enter the Kingdom." Studying this child Mr. Lynch discovers that he is not guilty of sham and hypocrisy. He is single-minded. Children are not hypocrites; there is a large element of faith in them. There is a zest for life. His last point, so pertinent to our times, we will let Mr. Lynch state in full:

> The child believes in brotherhood—real brotherhood. He does not talk it, as we do, but he lives it as we do not. There is no trace of race prejudice in the child. He plays with Italian and Japanese children, with rich and poor, dirty and clean, and they are all one to him. Race prejudice, class distinctions, national animosities are *all educated* into the child. It is the parents who make of the children haters of their brothers. If all the parents could be killed off and the children left to grow up uninstructed by them, there would probably not be a vestige of ill feeling left between German and French, Japanese and Americans. A great Frenchman said to us on the eve of the European war: "This hatred between Germans and French is all a cultivated, artificial, imparted thing. I have watched German and French children playing together in Alsace on the border line, and they were all unconscious of any hatreds whatever. But as soon as they are old enough to understand anything, the governments and the parents of both nations begin systematic endeavor to instill hatred of their neighbors in their breasts." Now neither race nor nationality had any interest for Jesus. He knew they were artificial things and provocative of strife. He wanted his disciples to rise above all these things into the kingdom, into the brotherhood of all aliens, and it is just there that the child lives.

Bird Notes

In these days of bird caroling we read the news from bird land with keen interest, among which is the announcement that Dr. Warren, curator of the Everhart Museum (wherever that may be) has taken steps to protect the birds on Wallops Island, which consists of some six thousand acres off the coast of Virginia. The first step was to kill off the bird enemies. All house cats and practically all crows have been destroyed. Ninety-seven black snakes were killed. There are no squirrels, weasels, or climbing mice, on the island. A hundred and thirty-five nesting boxes have been erected and the gulls, terns, and black skimmers have returned to breed for the first time in many years. Ninety per cent of the boxes are occupied by swallows, martins, wrens, flickers, and great crested flycatchers. The ground-nesting birds, particularly bobwhites, ducks, and rails, have become very much more numerous. At least fifty species have been bred on the island.

The Cleveland Bird Lovers' Association is active. Sixty or seventy free lectures are to be delivered in various towns. School prizes are offered for compositions on birds and photographs of the same.

Hopedale, Mass., has a park of several hundred acres set apart for birds and out of 116 nesting-boxes 96 were occupied by the birds for which they were designed.

A similar experiment at Brookline, Mass., does not seem to have been so successful for 76 of the houses have been taken possession of by English sparrows, 19 by squirrels, 10 by gypsy moths, caterpillars, and only one bluebird and one flycatcher found a home.

At Minot, N. D., as a result of box protection and encouragement, 72 species were recognized; 41 of them nested in the boxes. During the winter these birds were fed daily.

A lady in Newton, Mass., has established a bird pool and on one Saturday afternoon at 2 o'clock five grackles, five blue jays, four flickers, four orioles, two robins and one sparrow were in the water or on the rocks at the edge at the same time. A hummingbird and a nuthatch were near by waiting their chance.

It is reported that a tract of thirty square miles in Australia, in which the colonists foolishly killed off all the small birds, has been changed in three years from a fertile tract to practically a desert region. Nine of the ten families have moved away.

How many birds do you know? In an impromptu examination on this subject at Tower Hill the knowledge was found to range from thirty-five upward.

The above and much other interesting bird lore can be obtained from leaflets published by the National Association of Audubon Societies, 1974 Broadway, New York City. Among the subjects of these leaflets are: The Whip-poor-will, The Crow, The Chipping Sparrow, The Sora Rail, etc., etc.

The Longwood Meeting

The heart of UNITY ever turns toward the Longwood, (Pa.), meeting of the Progressive Friends, where so many notable men have spoken and so many high causes have been bravely championed. This year, judging from the report in the *Friends' Intelligencer* of July 1st., the meeting was worthy of its predecessors; the race question, preparedness and Peace being the topics in hand. Leslie Pinckney Hill of the Cheyney Colored Schools, spoke of "The Hope of a Race." He said:

> No race has ever made the progress in fifty years that the negro race has made in America, and it is to the nation's interest that he shall be educated and permitted an opportunity in the trades. The white race, he said, had given them all they had of religion and democracy, and he begged with touching persuasion that Longwood will speak a word for their opportunity in schools. The average rural schools of

the South are about as bad as they can be—miserable buildings with poor teachers unfitted for their duties. The last hope he held out was that the colored race may not lose heart, will remain satisfied with the black face, and hold to the belief of right in the heart of the white man.

Dr. Lichtenberger of the University of Pennsylvania answered the question "Is War Diminishing?" in the affirmative. He said:

Nations spend a relatively smaller time at war than formerly. It is diminishing most rapidly in the weaker nations. He did not throw out much hope from these facts, however, because though less time is spent in war, modern conflicts present wider areas than ever before, and wars are much more destructive. War is now by groups. Single nations will probably never again engage in war.

Economic causes are the chief causes of war. These will be the great problems until we bring about a plan by which the down-trodden may get a living. There are bigger stakes today–for the financial lords than ever were for political lords. We must learn to control the predatory instincts, or we will not cause war to cease on the earth. We are beginning to see that war never settles anything. Even the Civil War did not settle slavery. It would have come by waiting a little, and would not have cost so much bitterness.

* * * * * *

The interest of the money lenders centers on the war bonds, and financiers do not care how large these bonds are. It was not the intention of this group of men to start war, but they are alert for profits after conflicts begin. If this country is to continue the diplomatic policy of the ultimatum, we have got to have a big navy. Threats always make trouble, or set it brewing.

We will congratulate that favored audience over their opportunity to hear Dr. Crapsey, whose speech closed a great session and evidently covered the question from the audience's point of view. The doctor has great gentleness, charm and force. He is nearly seventy years of age, with powers unimpaired and both voice and face sweet and winning. His oratory is celebrated.

His subject, "The Threatened Invasion of the United States," no bitterest of opponents could say was not patriotic and free of "sentimentality." He said the "preparedness" campaign does not spring from the people—the rulers of this republic.

A set of folks started it and set about to frighten us. By parades in big cities they seek to arouse the people. After the big event in New York fifty-six men only enlisted. Never within one hundred and fifty years were we so safe. The two objects of danger pointed out—Germany and Japan—are otherwise engaged. Japan has made all the East her foe and dare not leave. Germany has foes on every side and can't come.

Our danger is that our nation will be invaded by the Prussian ideal, which ever since Frederick the Great has been imperialistic and represents a military empire. The individual has no rights except to glorify the reigning house.

Our country is democratic, but its machinery is autocratic, and the gravest menace is of the few politicians who conceive themselves to be the appointed rulers. The seizure of the Philippine Islands was never ordered by the American people, and shattered the Monroe Doctrine. It was largely the work of Mark Hanna, with William McKinley as his tool. The seizure of Panama was an international crime, and was not the act of the people but of one man. Such acts illustrate the alien conception of life which is our foe. We are menaced by an invasion of imperialistic power. "Preparedness" and "Americanism" are catch-words thrown out as a bait to catch men. The United States has always been prepared for the right things. In answering Mr. Tingley's reference to Christ's words, he closed with an exquisite illustration of the meaning of the "sword of the Spirit," the "Word of Truth," Paul's "whole armor of God," and the girdle, which is righteousness. Thus armed no man or nation need fear any invader.

THE PULPIT

Christianity and Civilizations' Crises

I.

Dare We Be Christians?

Sermon Delivered at Abraham Lincoln Centre, Chicago, Ill., July 9, 1916, by Harry Foster Burns, (Pastor First Congregational Church, Oshkosh Wisconsin)

That a crisis is upon our civilization need not be told. Of this the great war is but one expression. Our social institutions are being tried as by fire. The home, the school, our forms of government, the organization of our business, international policies, yea, and the church, are working under a severe strain as they try to meet the demand of our modern complex, confused life. Conditions call for quick and thorough readjustment. Not otherwise can these institutions continue to serve life, and without this service they have no right to and will not survive.

The case for our religion is briefly this. A little while ago our concern was with the difference between the things that were being said by the men of the schools, and what we had been taught by the church. Historical science was knocking out the false props of faith, and men whose faith rested on such props were tremblingly fighting. Thought, too long tethered by ecclesiastical dogma, had declared its independence and was going its own way. Efforts of theologians to restrain it, only caused many thoughtful men to ask, "Can we still be Christians?" Thoughtfully seriously they asked the question, whether they could be Christian and not believe the things which it seemed to them truth forbade their believing. To the question many found a negative answer and left the church; left it to the great loss of the church which should have profited by the influence of these good men, and to their own loss of religious fellowship and the inspiration of conscious religious faith. But the strain has been relieved at this point. Only backward minds today fear what the men of the schools may discover. The rest know that the Christian religion is not dogma, but life; it is not formal statement of belief, but that attitude of heart which makes one faithful to the highest ideals in our human fellowship. Such an attitude one may keep and accept whatever truth he may find, changing his system of thought as often as truth compels.

The strain is at another point today. The great question, the great doubt, in the hearts of men is as to whether the church, and the Christian religion, have any great word to speak, any power to help life in its struggle upward. They are even asking whether there be any upward. They question whether there be reality in the salvation the church offers. They want to know, and know assuredly, that the church has redeeming power for life; that it can speak a message of good news, which may be proven good in the experience of men today struggling with life's dark problems, and seeking to meet its fierce demands. Not a few men look upon the church as upon ancient ruins —beautiful enough in its ideals, but of little practical consequence for life as it is experienced here. Bad men believe the church harmless, and that is the worst thing that could be said against it. Many good men question its power to help. Here, then, in the realm

of practical ideals men have come to question the worth of our religion. An English philosopher has said:

"None of us are Christians and we all know, no matter we say that we ought not to be; . . . we have lived for a long time as professors of a creed which none of us can consistently practice, and which if practiced would be immoral and unreal."

And Neitszche said:

"It is our more strenuous piety that forbids that we should be Christians."

"Our more strenuous piety" indeed—perhaps even the followers of that brilliant phraser may by this time have come to doubt that "more strenuous piety." What of our Christian religion as a practical guide for living together here? What of it as a power in the world? That is where the test is being applied by thoughtful men today.

And these men are not all without the church. You recall the book, "Dare We Be Christians?" by Walter Rauschenbusch. That title presents to our minds an implication and a challenge; and until the former is answered and the latter accepted there can be no rest for mind or peace for the heart of thoughtful Christian men. The implication is, clearly, that we are not Christian. The challenge is to become Christian. What of the implication? What of the challenge? Are we not Christian? Dare we be?

If we look the facts of our world squarely in the face, I think we shall hardly be willing to deny the implication of this title. We are not Christian, we must say. I am not speaking of the individual men here and there, of course; but rather of the life of our day as it is operating in an organized way. Our civilization is not Christian. It is not organized on what may be called a Christian basis.

Take for instance our political life. That the political parties of America are not a prayer-meeting group any convention furnishes evidence enough. The politicians themselves say, "Politics is no Sunday School job," by which they mean the guiding principle of their work is found entirely outside the field of religion. It belongs to a world where the ideals of religion do not work. But even in government we are not followers of Jesus; for he was interested chiefly in personal values—purity of heart, gentleness of disposition, right ideals of life—while our government concerns itself chiefly with property values. It concerns itself with lands and stocks, with interest and taxes. Increasingly governments are taking interest in the education of youth, in protecting the moral well-being of its members; but at the best all we dare claim for ourselves is that our governments are on the way toward a Christian standard of life. In many respects we have not been even on the way, and our only hope is that through the consequent suffering we shall be brought to discover that we were in the way of death and may turn about, and go in the way of life.

Nor in our business are we Christian. I do not speak of individual men. There are many here and there who are trying to conduct their business according to the ideals of their religion; they are prophets of the living God declaring his word with potent eloquence. But I am thinking of the organization of our business; it is upon a basis of conflict, of a warfare that drives the weaker to the wall; and says that it is impossible to love your neighbor as yourself and succeed in business today. A professor in the Wisconsin State Agricultural College has just been helping a company of men map out their plan for draining a large area of Wisconsin land. A fine service for the state it is, and these business men might have the joy of thus ministering to need; but forsaking this ideal, they divide the land into small lots and sell it for three times what it is worth. They say this is business. Then business is not Christian, for the word of Jesus was, "I came not to be ministered unto but to minister." I know that into the best business there is coming the spirit of service that men are beginning to see that the best business is that which seeks first to serve and then asks an honest reward. To this extent is business becoming Christian; but still the best we can say for ourselves is that we are on the way toward a Christian basis of life.

Of international relations I need not speak at length. The events of the past two years have shown with distressing logic the utter un-Christian character of international relations. Here no regard has been given to the law, "Love your neighbor as yourself;" the moral law has been abrogated; the leaders have made lies their refuge, and have placed their confidence in man, "whose breath is in his nostrils" rather than in the God of truth and righteousness, and love. Him they have adjudged impotent. Perhaps the consequent tragedy of the nations will serve to shake our confidence in this broken reed that has pierced the hands leaning upon it, and make us turn again and be healed. That's the best we can hope.

Even in our churches we are not truly Christian; for we have placed dogma above life; we have sought to build up ecclesiastical institutions at the sacrifice of human interests and human service. This did not Jesus. He cared nothing for dogma; he was heedless of institutions. He sought to build up in men everywhere a spirit of devotion to the righteousness which is by faith, to bring them into conscious fellowship with the spirit of the loving father. He sought to find the things which were interfering with the life process of individual men, and then to remove the interference that the life might go on to the fulfilment of its God-given purpose and possibilities. But this has not been the message or the method of the churches. They have in large measure tried to frighten men with their dogma of hell, and make them supporters of the church, when they should have kept their attention upon the church as a support to men, however falteringly trying to find the way of life. Placing dogma above life they have opposed those of different dogma, however Christlike their spirit may have been, and have thus given to the world an ecclesiastical institution split into many parties over difference of credal statement. This is a mark of unchristion Christianity.

So much for the implication. We are not Christian in our political organization which puts property rights above human rights; in our business which seeks to get more than give; in our international organization which places its confidence in might rather than right; in our churches which put dogma above the immediate service of human needs. The best that can be said for our civilization is that it is on the way toward a Christian Character.

But what of the challenge? Dare we be Christians? Dare we go ahead with the purpose to consciously organize our life upon an openly Christian basis? Are

the ideals of our faith worthy to be followed in the organization and conduct of our life? These are searching questions indeed. Here is where the great doubt dwells today. Never was the doubt greater; never was the challenge to men of faith clearer than today. Men in high places openly scoff at the Sermon on the Mount, ridicule the "other cheeker's" scorn, the "impractical idealists" who dare believe the principles of the Christian religion form a worthy guide for this life. And it may appear that they can make some showing for their case. Our experience teaches us that we must lay by for the rainy day, while Jesus said, "Sell all you have and give to the poor." By experience we learn that it is the best charity to decline to give to most people who beg, yet Jesus said, "Give to him that asketh thee, and from him that would borrow of thee turn thou not away." Does Jesus' teaching then furnish a practical guide for life?

You have already said this is not the way to the heart of the matter. We must take the great central teachings of Jesus and ask whether they furnish a good guide for the conduct of our life, understanding specific texts as expressions of these great principles. Those fundamental principles Jesus says are an unconditional, unreserved, uncompromising, surrender of the life to the attainment of those spiritual values, of which God is the symbol. This is the first commandment.

A second is like unto it, that in all relations with others love must be allowed to act; it must be even so in our relations with our enemies. Is this sane counsel? Dare we do this?

If we approach the question first from the standpoint of our individual happiness and joy in the world, is this teaching to be followed? In words we would not deny it; but in conduct, in our plans for our lives, we do. We say a man must live, and to live he must do what he finds necessary to do that he may keep his life here and provide for it, even if in so doing he violate some of his ideals. This is the great lie, the fundamental moral heresy, that blights and mars our life, renders it so impotent and fills our hearts with worries and fear and petty vexations, which keep us from doing any great things. A man does not have to live; but he has to be true to the right, to his God. No man comes to highest self-expression until he accepts this truth as a principle of his life. The soldier who enlists for service in northern France knows that he does not have to live, but that he must be willing to lay down his life for his country. Only thus does he become great, only thus finds life. And with what result? Well, the other day a train of wounded men moved into a London station. Among them was a youth with forty wounds received in a moment of marked heroism. His king came to decorate him and remarked upon the lad having so many wounds; when cheerily the young man replied,, "Yes, your majesty, there are forty, but only fifteen of them are serious." It is such a spirit of self-surrender to a higher kingdom of righteousness that enables us to be heroes of the durable in life, defying its bruises and wounds, —yes, to

> ". . . . welcome each rebuff
> That turns earth's smoothness rough."

Here is the gospel of redemption from inner bondage of spirit that must be preached anew in our day. Only thus can men find victory over the world, which gives life, peace and power. Only when life is thus "held lightly in the hand" can any man do a great work with masterly stroke.

Likewise in the guidance of our organized life does wisdom lie with these teachings, if we but have the goodness and the intelligence to apply them. For their own security governments must seek the inner, the spiritual welfare of the governed; for ideals are potent forces; ideas are irresistible. The youth now growing to manhood and womanhood will soon write the editorials, the books, make the laws, conduct the business and lead organized life. It will make so much difference what sort of ideals, what sort of philosophy of conduct is accepted by these youths; that no government that expects to live can afford to neglect the inner, the personal interests and welfare of its young life. At its perils any people neglect the task of moral teaching. Governments not only dare, but must think of those interests which Jesus placed first.

Dare we be Christian in business? We not only dare, but must. The strikes, lockouts, wasteful competition of our day are already too costly to bear. A better way must be, is being found. Individuals are already working consciously along Christian lines in manufacture and mercantile business. Their work has passed the experimental stage, and some of them, like the Baker Manufacturing Company of Evansville, Wisconsin; the Lever Brothers Company Limited, of Port Sunlight, England, who have for years operated on the principle of good will, sharing the profits of the business with all who make possible the profits, have not only eliminated the waste of industrial conflict, but have turned every workman into an interested partner, thus multiplying his productive power, and in that way doubling the output and the profits of the concern. Verily, even in business, where love is allowed to act "it never faileth."

Nations must learn the law of love and gain the intelligence to apply it. Lovelessness has proven to be a "bed that is shorter than that a man can stretch himself upon it, and like a cover that is narrower than that a man can wrap himself in it." Lovelessness is the broken reed that has pierced the hands of the nations leaning thereon. Love remains to be tried. The love that "seeketh not its own," which "is not easily provoked," has never been tried in the stormy sea of international politics. Where it has been tried it has never failed. It transforms the home from a place of storm and conflict to one of peace and joy. It gives peace and happiness to the nations in so far as it is allowed to act. It is quieting the storm of the industrial sea, wherever it is allowed to have its way. And it now looks as if it were the only principle by which we can really get security for any nation. We must extend the area of its operation until it include all men. Verily human experience proves again and again that selfishness is stupidity. It is failure to think of the other fellow, to have regard for his feelings, his interests, and hopes. This leads to bitterness and hatred, and these are the seed from which inevitably springs conflict disastrous to all engaged in it. Selfishness in the relations of life is stupidity; it is short-sightedness. Love is as fundamental in the science of getting on together as is the law of gravity in the realm of the physical world.

And now for the church. What does it mean that the moving picture houses are filled and many churches empty; that many have gone from our orthodox churches to fill the pews of Christian Science churches? It may mean that our age is superficial, that people do not know what they want. But the thing for us to see, as church people, is that here is life with great needs unmet. Here are men and women groping in darkness for the light of life. May it not be that it is because they have not always found it in the work of the church that they have gone elsewhere? May we not have failed to meet the deep hunger of men's hearts? When they asked for bread, have we given a stone? However that may be, a further question remains, is the arm of God shortened that he cannot save? Will not love, which Drummond declared is the greatest thing in the world, still win the day if it is allowed to act. If the church today, like Jesus, searches out the things which are interfering with the life of men—the poverty, the disease, the social injustices, the immoral environment; these on the outside, and on the inside, the prejudices, the fears, the ignorance, the superstitions, the wrong impulses; and then remove these interferences, shall we not save life indeed? Then will there be a sure sense of the reality of the redemption we preach. Yes, if love is allowed to act in the work of the church, "love never faileth."

Dare we be Christians then? In the dark night of our day, the little boat of our social institutions is being tossed by the waves in the midst of the sea. The figure of the Son of Man may be seen walking upon the troubled waters, and sometimes fearfully, like Peter, we cry out, "Lord, if it be thou, bid me come to thee upon the waters," and with a voice that expresses the deep sympathy of God he says, "Come!" We start, but seeing the waves—the dangers of competition, the threatening armies of others—we grow afraid and begin to sink. Then, as the great Master of Life extends his hand he says, "O ye of little faith, wherefore didst thou doubt?" Until we dare be Christian in reality as in name, we shall not successfully walk the storm-tossed sea of human relationships. Why do we doubt?

IF I WERE A FAIRY.

I'd love to sit on a clover top
And sway,
And swing and shake till the dew would drop
In spray;
To croon a song for the bumble bee
To leave his golden honey with me,
And sway and swing, till the wind would stop
To play.

I'd weave a hammock of spider thread
Loose hung,
Where grasses nodded above my head
And swung;
And all day long while the hammock swayed,
I'd twine and tangle the sun and shade
Till the cricket's song, "'Tis time for bed,"
Was sung.

Then wrapped in a wee gold sunset cloud
I'd lie,
While night winds sang to the stars that crowd
The sky.
And all night long I would swing and sleep
While fireflies lighted their lamps to peep;
"O, hush," they'd whisper, if frogs sang loud,
"O, hush-a-by."

—*Ray Clarke Rose.*

Two School Addresses

Delivered by Members of the Graduating Class of the Sauk County (Wisconsin) Training School June 16, 1916

BETTER RURAL SCHOOLS.

Members of the County Board, Members of the Training School Board, Parents and Friends:

In behalf of the class of 1916 I welcome you here tonight. Your presence shows your interest in the class and the school. So many friends being present, encourages us to go out to face the problems of life which we are soon to meet.

We extend a special welcome to the parents, through whose efforts and sacrifices we have been given this opportunity of better fitting ourselves for life, as well as for our work as teachers.

We have found in our study of Rural Economics that one of the gravest problems confronting our country today is the steady decrease in rural population. Statistics show that in 1880, 70 per cent of the population of the United States were living in the country while only 30 per cent were living in the cities; while the census of 1910 shows that only 54 per cent of the present population are living in the country and 46 per cent are living in the cities. The census of 1910 also shows that 27 counties in the State of Wisconsin decreased in rural population since 1900. Sauk County shows a decrease of 4 per cent. Every town in the county, with the exception of the town of Franklin, decreased in rural population, while every incorporated village and city increased, with the exception of the village of Merrimac.

This is one of the great problems that we, as teachers, have to face. The most important factor in stopping this movement toward the city is "Better Rural Schools." Among the things which this improved country school must teach is better farming. We, as teachers, must make the country boy realize that farming is an occupation worthy of his best efforts, and that it is a calling both interesting and profitable, and as honorable as that of a doctor, lawyer or minister. To help in this, some of the things to do are: To show the value of rotating crops, to test milk, to select and test seed corn and improve the soil by growing legumes. As farming is a business, what can we, as teachers, do to improve the methods of carrying it on? There are many ways, such as showing the value of belonging to such organizations as the County Order, Breeders' Associations and Cow Testing Associations. The teacher may also show the value of keeping farm accounts, naming the farm and having the name stand for something.

We as teachers may also do a great deal toward creating an ideal which will lead to better living on the farm. The country home needs modern conveniences, such as lights, running water, sleeping porches, daily papers and magazines. The most important factor, however, in creating this ideal is the formation of a country club where all can get together and learn from the experiences of each other. Here the teacher should take an active part in helping to plan programs which will interest the older people and make them willing to take part. She may also be of great assistance in securing material from the University Extension Division to help those on the program in the preparation of their topics.

If the movement toward better farming, better business, better living and better social conditions on the farm is to be a success, it must be brought about largely through better schools.

The old, mud-plastered, bare log school can never meet the needs of the country people of today or compete with the large, well-ventilated, attractive schools of the city. The school must keep up with the other advancements. It must become again the inspirational center from which shall flow influences which will uplift and bless all who may feel its touch.

To meet the demands of today, the teacher can help by inspiring and influencing her pupils. She can make the work concrete, thus making it mean more to them. In agriculture, the soil on the home farms of the pupils can be tested for acidity and the children encouraged to experiment in the raising of alfalfa. In arithmetic, they can be shown how to figure cream checks and balance rations. Then, every boy and girl is interested in domestic science and manual training. A good time to put into practice the knowledge of domestic science is at the noon hour in the preparation of the noon lunch. This is already being done in many of the schools of Sauk County. The boys, in manual training, can make shelves and book-cases for the schoolroom, besides many useful articles to take home.

A flower garden greatly improves the yard and school. It also develops a love for the aesthetic in the children. The teacher can get the children interested in the helpful contests going on outside of the school; namely, corn, potato and poultry raising contests. In this way the work of the school is linked with the home and the interest of the children is kept up during the entire year.

As a social center, the rural school is very important, helping both school and community. The teacher must become a part of the community, that is, know its interests and sympathize with it. She must feel that she is to live with the people of the district, not only during the school days of the week, but remain there over Sunday to become better acquainted with the parents and help in any way that she may to bring about better conditions both in the home and in the school. By becoming better acquainted with the parents, a co-operation between home and school can be brought about where otherwise there might often be friction.

Class of 1916, let us be a credit to the training we have received. It has prepared us for the problems we are to meet, and now it is our duty to carry out and put into practice the training we have acquired. Let us resolve to do all we can toward bettering the conditions in our rural schools and in the communities we are to serve.

VIOLET STRUEBING.

"We Lead, Others Follow."

The motto which the class of 1916 has chosen, "We lead, others follow," applies to all schools and teachers in the world. It is their duty to lead and they are shouldering the responsibility. Some of the big questions that have been solved were first introduced into the public schools and worked out; a fact which shows that public schools are capable of leading.

Let us take, for example, the moonlight schools of Kentucky, which have been such a help to the poor whites of the South. The first school was started by Mrs. Cora Wilson Stewart, who was superintendent of schools in Rowan County. Many mothers came to her with letters from their sons and daughters which they were unable to read. She saw the needs of these mountaineers and wondered how she could help them.

She studied the conditions in the county and called upon the other teachers for volunteer service. They visited the homes, explained the purpose of the schools and announced that moonlight schools would be opened the next evening. More than 1,200 men and women were enrolled the first evening and the attendance grew rapidly. The studies taken up were reading, writing and arithmetic and spelling, while occasionally drills were given in language, history and agriculture. The reading text was a small newspaper which was furnished to them free of charge by the county superintendent.

Mrs. Stewart offered a Bible to all those who were able to write a letter at the end of two weeks' school. They were glad to get it, because now they could read it and they could also write to their children who had moved away and to whom they had never written before.

When Mrs. Stewart's attention was called to the number of illiterates in Kentucky, she accepted a position at the head of a commission for the purpose of stamping out illiteracy in the whole state. Her leadership and influence have now reached not only Kentucky, but over the nation, and at this time thousands of moonlight schools are being held in many states.

The moonlight schools in the South have helped to educate great numbers of people and have created an interest in education throughout the entire South, as will be shown by the following figures: In fourteen southern states in 1872, the total enrollment of all schools was one million and the expenditures eleven million dollars. In 1885 the enrollment had increased to over six million and expenditures to sixteen million dollars.

Booker T. Washington was another leader of the South, especially of the negro. He taught a night school for several years and was then asked to take charge of what was to be a normal school for the negroes in Tuskegee, Alabama. He expected to find a building and the necessary apparatus with which to begin work, but to his disappointment he found neither of these.

The best place that could be found for the school was a dilapidated shanty near the Methodist Church which was used as an assembly room. It was in this building that the Tuskegee Institute was started. Booker T. Washington spent much of his spare time in visiting the country homes and seeing how he could best meet their needs. He came to the conclusion that book education alone would be a waste of time.

The white people feared the result of education would be that the negroes would leave the farms and they would be unable to get help. They pictured the educated negro as a dudish dandy who was determined to live without working.

The school wanted to give them a practical knowledge of some one industry so that they would be able to earn a living after they left school. Most of the students came from country districts and depended upon agriculture for their living; so it was thought best to give them a knowledge of this subject.

An old plantation was purchased about a mile from the institute and the plan was to clear it up and put in a crop. The young men questioned whether it would be in keeping with their dignity, one remarking that they had come there to be educated and not to work. Washington went with them, and when they found that he was not ashamed to work, they became enthusiastic and twenty acres were soon cleared and a crop planted. The school grew rapidly and it was found that a new one must be built to meet the needs.

Twenty years have now passed and Tuskegee Institue has grown from 30 students to 1,400. They now own 2,300 acres of land, 1,000 of which is under cultivation each year by the students. People are coming from twenty-seven states, from Africa to Cuba, to be educated in this school, which has done away with the idea that an educated negro can live without working; instead it makes him realize that only by being educated can he do his best work.

Although this leader of a race is dead, the work which he started is still going on, and will continue because he was successful in getting others interested and getting them to appreciate the good of the school.

In the same way as Booker T. Washington has led a race, so every school and teacher in the world are leading the community in which they serve toward higher ideals. We, as teachers, have an opportunity to start a good work which will be carried on in the district after we leave.

To be successful as a teacher one must love children and know human nature. She must develop personality, daring and power. In order to do this she must possess the qualities which she is trying to encourage in others. Her pupils will imitate her manner, her speech and her habits. She is their model according to which they are laying the foundation of their lives.

The teacher is in a position to do a great deal for either higher or lower ideals of life in the community. Her work reaches out and touches the lives of the older people and they are influenced by it. The school and the church ought to co-operate in promoting public entertainments, reading clubs and anything that will touch community life. The teacher should take an interest in the community and its problems; help them to solve these problems and have educational men address the people and come in contact with them. Better conditions will prevail when we assume the leadership that belongs to us as teachers.

In behalf of the class I wish to thank the County Board for the beautiful school building which has been provided and so generously maintained for us. We are proud of this school and wish also to express our appreciation and gratitude to the Training School Board who have so carefully and wisely provided the equipment for our benefit and enjoyment, so that we may be better prepared for our work as teachers.

We owe many thanks to the School Board and to the citizens of Reedsburg who have helped to make our stay both profitable and enjoyable.

We must not forget to express our kindly feelings toward the Juniors and wish them the greatest success for the coming school year and in their life's work. You have been with us for a year and have made many friendships, but the time has come when we must say good-bye and go out to see what service we can render to others.

We must also say good-bye to our teachers who have tried in every way to do their best for us. We know that at times they have been discouraged, but they have always been patient and kind. They have put before us the problems which will comfort us as teachers and have tried to show us how to meet these conditions. We are now going out to learn for ourselves, but we will remember what they have done for us and be benefited by their teachings.

Class of 1916, we meet together tonight for the last time as a class. Some of us have worked together for two years and others for only one, but we feel an interest in each other which will always remain. We are going out into different parts of the State to teach and we hope that our work here has made us better prepared for the work which we have chosen. May each of us go out with a strong determination to win and "lead while others follow."

HANSE CAMPBELL.

What Does the World Need Most

It has been said the world needs most honest men; but, specifically, I may say, the world needs more than anything else, Poetry, Art and Religion. It needs poetry to give the vision of a purer, nobler condition; art to give beauty, and religion to give aspiration, to set us on the search, as it is ever its essential function, for truth, for right, for God.

The poet, the artist, the prophet, for example a Shakespeare, a Raphael, a Buddha, or a Jesus, have always made the deepest incision in the life of humanity.

The most enduring things we know in this world of change, are the poem, the picture and the prayer, for after a thousand years the great poem, the beautiful picture, the tender prayer seem as young as when they were first created.

We need, no doubt, good food, good clothes, good homes, good farms, good roads, but more than any material things we need intellect, heart, soul; we need the exercise of the creative imagination, for this gives the divine quality to human life.

To be happy, to advance beyond the animal, we must have, as I said in the beginning, poetry to give us vision, art to give us beauty, and religion to give us mystery.

JAMES G. TOWNSEND.

WANTED

Please, sir, I want some paper white,
The kind that grows to be
A merry, lovely story-book
To hold upon your knee.

Please, sir, I'd like a brand-new pen,
The kind that goes so quick
Your hand can scarce keep up with it,
To stir the plot in thick.

Please, sir, I want to buy some ink,
The kind that's full of tales,
That makes the thoughts one wants to think,
And never, never fails.

—Abbie Farwell Brown.

BOOK REVIEWS

More Books on War and Peace

They continue to come—and let us welcome them—the books on war and peace. Just as the civil war was a time of compulsory education of the conscience of America on the question of slavery, so is the great world war, sending the people of the world to school to study the problem of international peace and how it may be secured. Let the discussions go on then, and perhaps the writers of books may help to free the minds of our people from the sway of the daily press, which dominates the crowd mind by its appeal to the most facial and primitive emotions, unreasoned though they be. Of course some of the books will not be worth the reading, but much time should be spent with this body of literature. For as Dr. Albion W. Small has said the first commandment with promise for every American today is to think and think and keep on thinking about the questions thrust upon us by this war until he has arrived at a definite conviction as to what he ought to do about it. Here are four titles to add to your list:

"The Forks of the Road,"* by Washington Gladden was awarded the prize offered last year by the Church Peace Union for the best book on war and peace. It is a comprehensive and readable presentation of what may be called the Psychology of war. The author finds the real causes of war in the philosophical assumption that conflict between man and man, between nation and nation, with its consequent sowing of ill-will, suspicion, and hatred, is the law of life. Good will is rather the fundamental law of our getting on together, and the violation of this law of being, has brought its retribution in the form of strikes, political conflicts, and the great war. He urges that the nations are now at the cross-roads and must henceforth proceed upon a different program in line with the fundamental social law of mutual good will. And this great prophet of the church, with true love for the institution he has served so long, traces this state of mind which has led to war to the failure and the neglect of the church. He finds it in her preaching of a doctrine of God who destroyes his enemies in eternal torment, and asks when this is the teaching of the pulpit, how can we expect men to be better than the God we preach. He finds it in the subservience of the church to the public opinion of the state in which it exists, as it has too much been since the days of Constantine. "The church has been much more concerned to apologize for Jesus than to deliver His message." To meet the demands of the day the church will have to "get rid of her tribalism," and the "heathenism of her theology," her intolerant and divisive sectarianism, "Cast into the abyss a good share of her aberglaube and her ecclesiastical flummery and come back to the simplicity that is in Christ." One wishes that the little volume could be read by every minister of the land, for surely the fact is that upon this greatest moral issue of a century the pulpit of the world presents no clear consistently Christian voice; the pulpit is too much the reflection of the public opinion of the time. The greater the value of the Prophet like Washington Gladden.

"Selected Quotations on Peace and War"† was arranged and published by the Commission on Christian Education of the Federal Council of the Churches of Christ in America. In the more than five hundred pages of this work the reader is presented with a well classified and well-selected list of quotations; some of which are but a line or two, and some covering two or three pages. The quotations are from a wide range of ancient and modern sources, and will be found helpful to those who are talking and writing on the peace movement. In the latter part are a series of thirteen lessons arranged by Norman E. Richardson Ph. D., and intended for the use of classes in the study of international peace. This study is from the Christian point of view and starts with biblical teaching supplemented by reference to the quotations given in the volume. Such a class should be held in every church in the land and the book will be found of service.

"New Wars for Old"‡ was mentioned editorially by the Senior Editor under date of July 6. Readers of Unity will remember that last October and November Dr. Holmes who is pastor of the Church of the Messiah, New York City, delivered a series of twelve sermons on "Jesus' Doctrine of Non-resistance," which attracted wide attention and which were heard by crowded houses. This book is the outgrowth of those sermons. It is one of the most stimulating for the man who is trying to think through the moral issues of war with a purpose to find out what ought to be done about it. The author boldly and uncompromisingly exposes the falacies of force, declaring that the best which can be said for it is that it ends in the worst way, what was become in the best—through ideas, education, the refining work of spiritual forces. He shows with abundant historical example that even where certain gains of social progress have been attributed to war, that the gains were not because of war, but in spite of it, being brought about through the power of ideas and not through the use of physical force at all. To the doctrine of non-resistance, first taught by older religions but associated with the teaching of Jesus, the book presents a very different meaning from that usually held. Its position is that evil men must be resisted; but that the question is how? How can it be done effectively? The answer which Mr. Holmes gives is that evil men must be resisted and overcome not by physical force which always fails, not by other evil which is only to add to the evil in the world; but by the power of spiritual forces—by ideas, which are irresistible; by the appeal to higher motives in men, by the power of love, which, when it is allowed to act, "never faileth." The logic of the book is clear and convincing. It is strong because it makes no compromise with the spirit of materialism which trusts in physical force to accomplish spiritual work. This point of view calls for a philosophy of history very different from that which our schools have taught, and the author does not fail to find abundant illustration in history of the great things that have been accom-

*THE FORKS OF THE ROAD. Washington Gladden. Macmillan Co. (50 cents.)

†SELECTED QUOTATIONS ON PEACE AND WAR. Federal Churches of Christ in America, 105 E. Twenty-second St., New York.

‡NEW WARS FOR OLD. John Haynes Holmes. ($1.50 net.) Dodd, Mead & Co., New York.

plished, evil overcome by good, by the working of ideas and ideals; though the credit has usually been given elsewhere. One turns from the reading of such a book with confirmed faith in the practicability of the Sermon on the Mount, and feeling the challenge that rests upon every believer in that sermon to make war upon the pagan worship of force which so largely dominates the thinking of the average man, if not the average minister today. This is the battle above the battle, and John Haynes Holmes is boldly charging the enemy. Read the book; hear his call forward, and bravely enlist on the side of truth against error; of life against death.

"WHAT THE WAR IS TEACHING"* consists of a series of five lectures delivered on the Frederick Merrick foundation, before the Ohio Wesleyan University, by Dr. Charles E. Jefferson, Pastor of Broadway Tabernacle, New York. Dr. Jefferson's standing as a peace-worker is well-known. His reflections on the present war are vital and told in a charming style. He asks, "What is War?" and then proceeds with a description intended to make men hate it, for he says, this men must learn to do before war is abolished; it must be stripped of its false glamor and shown in its true likeness. This is the reasoning of Thomas H. Ince in producing the great film, "Civilization," and it is correct. Then, "What is in Man?" the author asks, and with skilful hand he draws the picture of the depths of savagery to which man may descend, and the heights of goodness to which he may mount, depending upon the stimulus that is given him; with the argument that this great potential heroism must be used for humanity and not against it. That war comes as the inevitable harvest of the kind of sowing that has been going on, we are shown. It is the sure result of armed peace, we are told again, and apparently we shall need it be told often. In the closing lecture the thesis is "The Indispensableness of Religion." And here is where the whole thing must end for us all. Without a religious evaluation of life, peace and the progress which it allows can not be had. Again a challenge to the church. Will she hear? Will she change her perspective, declare the gospel of human brotherhood with all its practical corralaries, and yield not because the cross appears in the way? Upon the answer depends her life. —H. F. B.

*WHAT THE WAR IS TEACHING. Charles E. Jefferson. ($1.25.) Fleming H. Revell, Fifth Avenue, New York.

The Mexican Crisis

Tomorrow we may be again at war with Mexico. Seventy years ago we ingloriously conquered her in a war which General Grant, who fought in it, called one of the most unjust wars ever fought by a strong people against a weak one. We took a large slice of her territory and paid but a bagatelle for it. Mexico has remembered this; she has had no cause to love many of the exploiters who have taken great wealth from her resources. She trusts her jingo papers as we trust ours. She knows little, but suspects the worst. Two years ago General Wood said that if we tried to conquer Mexico it would take fifteen years of guerilla warfare and require 600,000 men before we won. War once begun and the public mind inflamed with loss of gallant men and we should fight to the bitter end. That end might mean suzerainty from the Rio Grande to Panama, with a suspicious and embittered South America.

War would mean few stand-up fights, but death from scorching heat and thirst, from disease and shots from ambush leaving bones to bleach in pathless jungles and swamps. For eighty years the mountain Achinese defied trained Dutch soldiers in their eastern islands.

The inept comparison has been made of "cleaning up Mexico" with our work in Cuba. There we simply ousted the Spaniard who did not want the war, and would have been willing, as Minister Woodford showed, to settle peacefully to our satisfaction. We went to war because of our jingoes and certain politicians. The friendly Cubans welcomed us. President Wilson's declaration at Mobile, that Americans would never take a foot of land by conquest, carries less weight with Latin Americans than with us. They have seen us take the Philippines and Porto Rico, and strengthen ourselves mightily in the Caribbean. We know what happened at Panama. Maurice Thompson told an audience that packed Tremont Temple in wartime, "Cuba is ours as much as Louisiana."

Some of the great financial interests that have been hounding the President for years to go to war are doubtless chortling at the immediate prospect. The President has been well aware of these "sinister influences," e. g., the sending of reporters by certain papers to Columbus two days before the raid, which was followed by the suicide of the American officer in charge. Perhaps appropriations for detectives would have been more serviceable than a punitive expedition of 10,000 men to round up 500 bandits, with artillery.

One must be slow to criticize the President who has given such patient thought to the whole problem and whose motives are of the highest. But loyalty to country does not mean acceptance of an honored executive's judgment. It is very dangerous for one man to have the power to settle, perhaps for a generation, the policy of 100,000,000 people. What might not a tiny fraction of the $100,000,000, which we may spend this year in order to carry our point and remain where we are not wanted, have accomplished if it had been spent by joint action with other American republics in helping this distracted people to understand us? In sending teachers and statesmen to confer with them? In loaning them money to re-establish themselves? Granted that something must be done, has there not been a better way than the one chosen, which brings such awful risks to our own national character and policies?

We protest that we desire only defence. But the Worcester *Telegram* talks about "assimilating" Mexico. Senator Stone has said that we want a great navy, "not only for defence, but also for aggression if necessary." Militarism does not mean desire for war. It means supreme reliance on arms. Militarism is in the saddle and is riding America as well as Europe. If this one free land ties its hands during this tragic crisis in civilization, if it spends in killing Mexicans what would save a million Poles or Armenians from starvation, if it inspires hatreds for a generation, then no doubt our school histories will say that we "vindicated our honor" and this war was "forced upon us;" but the greatest opportunity for service to humanity that a nation ever had will be gone, never to return.

Lucia Ames Mead.

From the Boston Herald, June 21.

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THE FIELD

"The World is my country, to do Good is my Religion."

ANNOUNCEMENT.

Miss Alice Henry, who for four years was the successful editor of *Life and Labor*, the woman's advocate in the industrial world, has severed her connection with that magazine which she has raised to marked efficiency, and is giving herself to the lecture field. The list of topics which she offers throughout the Middle West and on the Pacific Coast for the season of 1916-17 includes among others the following: Women the Workers, The Girl and Vocational Training, Working Women and the Vote, The City of Today, Women and Peace, Socialism and the Woman Movement, Defective Children, Twilight Sleep a Sign of the Times, and The Woman's Note in Modern Poetry.

Engagements for Miss Henry can be made through the National Women's Trade Union League, 166 West Washington Street, Chicago, Ill.

TOWER HILL LIBRARY CONGRESS, AUGUST 7-14, 1916.

For many years past a small group of men and women have met at Tower Hill each year for an informal conference on the vital topics of the day. These discussions have proved so helpful and have aroused so much interest it is proposed to extend the size of the congress and from the standpoint of numbers and days to include the week of August 7-14, 1916.

Coming at the close of the library summer school at Madison, it is the intention to make the conference a sort of "inspirational" week such as the environment at Tower Hill so well affords.

Tower Hill is a summer camp about thirty-five miles west of Madison, on the banks of the Wisconsin River, where Jenkin Lloyd Jones, the famous minister and humanitarian of Wisconsin and Chicago, and his friends, have established a summer colony. There are twenty-five or thirty cottages, many of which are to be placed at the disposal of those attending the Congress. There is a central dining-room and a screened assembly hall with its celebrated oak pulpit. The surroundings at Tower Hill are most charming in every way and will warrant the expenditure of time and energy in visiting them.

It is proposed to hold a conference on the morning and evening of each day, leaving the afternoon free for informal round tables and discussions. Board and room may be had at an extremely low figure—just covering the necessary cost. Tower Hill is reached on the Chicago, Milwaukee & St. Paul Railway, by way of Spring Green, the nearest railroad station. No more ideal place could be found in which to spend a vacation period. Further particulars may be had by addressing the chairman of the Library Congress, Miss Lutie E. Stearns, 547 Prospect Avenue, Milwaukee, Wis.

It is intended to follow the Library Congress with three weeks devoted to the subjects of labor, peace and other great world movements. A longer time may be spent at Tower Hill if desired.

L. E. STEARNS.

In Wisconsin Library Bulletin, July, 1916.

A REAL NEUTRAL.

George Brandes in the *American Hebrew*, as quoted in the *Literary Digest*, thus analyzes the present situation:

"The wish for peace dares nowhere to speak out.

"In the neutral countries public opinion does not feel justified in demanding peace. Public opinion dotes, schoolgirl fashion, on one or the other of the warring parties, and so forgets to throw its weight into the balance for peace.

"Among the neutral Powers one signifies more than all the rest put together. Does the United States prefer to make money on the war instead of working for peace? To put it briefly, is nobody for peace save sound sense and sound sentiment?

"That cry for peace, which soon will be raised in all States, is called cowardly. But if men remain silent, the stones will speak. The stones of the ruins clamor for peace, not for revenge. And where the stones are silent, the fields and the meadows cry, watered as they are with blood, fertilized with corpses.

"The entire earth stands now in the sign of malice. The sole joy is in doing harm for the sake of self-preservation. Torpedoes are used with success. Bombardments produce gratifying results. One man brings down his twentieth flying machine. And there is great rejoicing. If one asks: How can you rejoice? the answer is the phrase which has hypocritically been branded as Jesuitical, as diabolical: the end justifies the means.

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"Cruelty has become duty—compassion, high treason.

"The Germans suffer hunger and want. The Allies enjoy it. The Belgians and the Servians are cowed and enslaved. The Germans and the Austrians enjoy it.

"The Poles starve, the Jews have sunk down into boundless misery. The fighters are unable to remedy these sufferings.

"All those at war are proud of the daring and tenacity of their men. Both sides maintain that among their enemies the lowest passions are rampant. And, unfortunately, both are right.

"The Central Powers declare that they wish peace. But one fails to perceive that they are willing to sacrifice anything for the sake of peace.

"The Allies desire no peace before 'the decisive victory' shall have been won—something that for nearly two years they have in vain wished for and to which they seem no nearer now than before.

"Whatsoever may come to pass, whatsoever battles may be won or lost, however valuable the ships that may be sunk, whatever air-ships may be brought down, however great the number of men on either side that are killed, or wounded, or captured, one, and one thing alone, is certain: it all must needs end with armistice and negotiations."

LITERARY NOTES.

Several important biographies are included in the preliminary autumn announcement list of Houghton Mifflin Co. Among others are Mr. Frank Sanborn's "Life of Thoreau," Mr. John Spencer Clark's "Life of John Fiske," and Hon. Albert J. Beveridge's "Life of John Marshall." Interesting biographical material will also be found in a volume of "Letters of Richard Watson Gilder," edited by his daughter, Miss Rosamund Gilder.

"The Founding of Spanish California: The Northwestward Expansion of New Spain, 1687-1783," is the title of a forthcoming work by Professor Charles E. Chapman, of the University of California. Based almost wholly on hitherto unused materials, the work tends to show that the history of California is not only interesting of itself, but that it is also important in the development of the nation.

Professor L. T. Hobhouse has nearly ready a new book entitled "Questions of War and Peace," discussing, in the form of dialogues, such problems as the fundamental justification of the war and the effect of the struggle upon democracy. To the dialogues is added an address on the possibility of effecting some form of international organization to prevent future catastrophes.

Two interesting volumes to be issued by the Harvard University Press during the early Fall season are "The Spiritual Interpretation of History" by Dean Shailer Mathews of the University of Chicago, and "Personality in German Literature" by Professor Kuno Francke of Harvard.

"From Nature Forward" by Harriet Doan Prentiss, a volume outlining a system of psychological reform to meet the nervous strain of modern life, is announced for immediate issue by Messrs. Lippincott.

Three volumes to be added to the "New Poetry Series" within the next two or three months are "Mothers and Men" by Mr. H. T. Pulsifer, and new collections of verse by Josephine Preston Peabody and Anna Hempstead Branch.

From the Dial, July 15, 1916.

CHURCH SEEKS MINISTER

A SMALL, live, liberal church, in City of 100,000, seeks a minister. One whose controlling purpose is to promote spiritual growth and outlook and right standards for public and private life, who has sound scholarship, liberal convictions, experience in church administration and capacity for sustained, orderly accomplishment, will receive loyal support in promising field. Popular pulpit orator or institutional minister not desired. Preliminary correspondence confidential. Address: Trustees, care of Unity.

NEW WARS FOR OLD

By

John Haynes Holmes

Minister of the Church of the Messiah, [Unitarian], New York City, author of "The Revolutionary Function of the Modern Church," "Marriage and Divorce," "Is Death the End?," etc.

DR. FREDERICK LYNCH, *Editor of Christian Work and Evangelist, says:*

"I have read 'New Wars for Old' with great interest. No one has put the case of moral force surpassing physical, and of love as the most irresistible thing, more strongly or persuasively than Mr. Holmes has here. It is the most stimulating reading I have found in a long time; every page challenges one; and its moral intensity is tremendous.

Mr. GEORGE FOSTER PEABODY, says: "I know of no present day work that takes up so thoroughly and fearlessly the whole history of the deep questions involved in the rise of man to the position of mental and spiritual dominance and true eminence. I think no better service for true preparedness can be rendered this country than to have this book read most widely."

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